/118 cont./

342 ceiling height. It should be noted that all the beams are merely
335 lashed with lianas, /119/ but not mortised. The roof does not rest directly on the corner and side posts; rather, the crossbeams (bīkas) and the rafters (yátkát) are tied to the rectangular, horizontal frame of the roof, and only the latter rests on the vertical posts.

The fourth step in the work is the building in of the ridge beam (dahwāk), together with the rafters, the former being supported primarily by the center post (pwát), usually the only house post that extends vertically through to the ridge. It is not exactly in the middle of the longitudinal axis of the house, but somewhat to the side of it, in the place where the two rooms of the house are partitioned off. Here it serves at the same time as a wall post. The horizontal purlins (kwīnt), which are lashed to the rafters (yátkát) one above the other about 20 centimeters apart, are the only part of the house frame that is not of wood, but instead they consist of a type of reed (karís). The roof (yátominyē) is covered with sugar-cane leaves (nyúša éts) by proceeding from the bottom up and hanging the leaves over the purlins in such a way that the tips lie on top and the lower parts show on the outside. Finally one or two ridge purlins are laid over the still open ridge, and an even layer of sugar-cane leaves is spread crosswise over this. The elevation thus formed provides an exit for the smoke at the two gable ends of the house. The ridge covering is protected from blowing away by two poles placed over it (Ill. 162 /see p. 272/).

342 A newly built house (yátūse) lasts about 15 years. In be-
356 tween, however, the roof must be repaired several times.

On entering a Paez house one is assailed by a sweetish odor
574 of fermentation arising from the chicha, somewhat like that at
● 576 grape-gathering time in the houses of the German winegrowers'
[273] villages. Before entering, one opens the door (vitc) of the house and calls out in a questioning tone, "payoĕt" (I should like to enter); from the interior there comes back, "mkāč" (sit down). When no one is at home, the door is usually tied shut with a small piece of bast. Sometimes even this is omitted, for no one

/119 cont./

574 would ever enter a house whose occupants were not present. We
● 576 never succeeded in persuading Victoriano to enter an empty house, although he knew that we were always greatly interested in learning about the interior of houses and their furnishings.

342 The door of the house is only in rare cases a wide board which at the top and bottom on one side runs out into two pegs which turn in a socket, one in the threshold and one in the doorframe. The entrance is generally constructed in the same fashion as the wall (ind), which /120/ consists of vertical maize stalks placed next to one another as closely as possible and lashed by means of bast or a liana to one another and to two horizontal maize stalks. The latter always reach from side post to side post. At the place for the door, the rigid wall is interrupted, and the vertically placed maize stalks, only loosely bound with bast, may be shoved a little to one side, whereby they drag along the ground (Ill. 158 /see p. 270/).

[231] Dogs, cats, and chickens are kept in the houses, but not pigs, which live out of doors all the time, exactly like the cows, horses, and sheep.

c) Household Implements

Generally the house has only one division into two rooms, the smaller of which is the kitchen, living room, and bedroom, the larger serving as storage and supply room. The wall between these two rooms is likewise only made out of maize stalks set next to one another vertically. In the "large" houses the larger [349] part contains the sugar mill, by means of which undiluted sugar- [404] cane juice may be produced, even in rainy weather. In case 596 adult married sons live in their father's house, a separate com- 342 partment divided off in the same manner is built for these families and furnished as a kitchen, either next to the living room of the parents or -- as in most cases -- on the other side of the 354 house. The hearth area is the family center, and every married 596 woman, in case she is living as a daughter-in-law in the house of the father-in-law, has her own hearth area. The latter has the simplest possible form.

/178 cont./

614 bearers of the name Guagáz, the old family whose members furnish the capitan and who numerically make up about a quarter of the village. The young men of this name do not always find their wives in Calderas. They /179/ must therefore often look for them in other villages, although in general this is preferably not done. Thus we have among the Paez exogamous kin-groups, that is, groups of persons of male descent, who, to be sure, live dispersed, but have a common festival house, and who cannot marry each other because of their same name. They lack the consciousness of being descended from the same ancestor, however. Similarly, there is neither a common kin-group chief, nor [62] special costumes, or any other common insignia. The bearers of [346] six family names, who together make up more than 60 per cent of the population, have festival houses on the village plaza, in each of which the bearers of the same name meet for the big annual festivals, Immaculada (December 8), Semana Santa (Easter), and San Juan (June 24), and eat and drink together. The other families, who have no festival house of their own, take part in the festival houses of friends' families.

[55] The six large families of Calderas are: Guagáz, Piñakuẽ, Petíns, Oléz, Oriága, Pechéne.

614 Within the kin groups, relatives play no role, but the god-
602 parents (padrino, madrina) do, and strict etiquette is observed with
608 respect to them. Boy or girl, man or woman who meet their god-
576 parents anywhere must kneel down to receive their blessing.

604 The kinship nomenclature is in part more differentiated than ours. The common form of address for father and child and mother and child and the differentiated address for older and younger siblings are striking. The designations for father and mother are differentiated according to whether one speaks of one's own or of foreign fathers and mothers. One's own father is táta, the foreign one néi; one's own mother is máma, the foreign one nihí. It does not matter whether a man or a woman is speaking in the following examples:

/202 cont./

461 villagers know these "strollers," and even say that they are
574 sluggards who do not work; but if they then come at mealtime, they
156 get their food and are usually kept there gladly, because they know how to tell stories well and amusingly, go around everywhere, and always have news to impart. If a man is married and has a wife and children, he must, of course, cultivate his own field, in order to be able to feed his family. In Calderas, however, there is even a married "stroller" who has neither a house of his own nor his own field. He lives in the house of a good-natured man whom he helps in the field and in the house. But this is regarded as an exception.

829 Thanks for favors or benefits bestowed, which, according
571 to the view of the Paez, are taken for granted, were not custom-
[576] ary originally. Today, however, thanks are often expressed with
[178] a word of Spanish origin "slopage" (Dios se lo pague), without, however, any feeling of a debt of gratitude, such as toward a
[621] wealthy person or a person in a superior position. Within the Paez communities there is, to be sure, no sociologically established authority; similarly, there is no chief or employer of a number of people who would be dependent upon him and owe him obedience. Hence no one is forced to obey anyone whom he does not like or to do anything that he may not care to do. Accordingly, there is no respect for strangers to the place or even for the priest, for when the Calderun are in their village, "on their soil," everyone regards everyone else as equal. Not the least important in this connection is the general understanding of one another by the inhabitants, their strengths and weaknesses, which makes pretense, any spurious authority simply assumed by an official, impossible. This is one reason -- perhaps the principal reason -- why the Calderun purposely do not want to have anything to do with the "blancos" and their officials. An attempt to trace this back to an awareness of their own inferiority indicates a complete misunder-
[565] standing of the character of the Paez. Their lack of social classes, and therefore the impossibility of looking down on /203/ another person, explains their general respect for one another, which is bestowed on everyone equally. Everyone grants everyone else

Everyone grants everyone else

/203 cont./

571 whatever he expects and claims for himself, quite as a matter of
829 course. This results in an entirely natural self-esteem, injury to
155 which on the part of the "blancos" is felt as very painful by the Paez.

576 Within the Paez communities the obligation of a greeting (gwéčaya) by a younger person to an older one is strictly observed. Even a "family feud" does not absolve the younger people from the respectful greeting "pétenga" (translated by "good day") toward the older people of other families, who acknowledge it with "pé'taw." Removing one's hat at the same time is not customary.

[608] A greeting by shaking hands takes place only among members of the family or with one's godfather or godmother with the salutation "ndyósta utsménga" (Godparent, how are you?), during which the hat is also removed. Contemporaries greet each other with

[521] "éwča" (how are you) and reply with "éwčataw" (I am well). Generally people chat awhile when they meet, introduce the conversation with a joke, a bit of news in the village, or perhaps merely a remark about the weather.

156 Though the Paez may be regarded basically as an individualist, this does not hold true universally. On account of the abundantly available land, it is possible for him to isolate himself and withdraw for weeks at a time to his separate farm, but
461 nonetheless the Paez does not like to drink his chicha alone. And
476 usually friends and neighbors help, not only with housebuilding or
156 clearing, but also with sowing and lesser tasks. The labor of the individual, in instances of mutual help, is merely loaned, however, since the same persons meet again for joint aid on the corresponding tasks of a neighbor. The owner in question must also make chicha and food liberally available for each task, which makes every joint task a small feast. The actual useful effects of the communal work are slight, and, as a visitor from the outside, one has the impression that the joint eating and drinking is the primary thing, interrupted at times by only brief periods of work. On sober consideration -- which no Paez, of course, undertakes -- the joint consumption in connection with a communal task is more expensive for the individual than if each person himself over a correspondingly

/222 cont./

802 Numerals: The cardinal numbers and the ordinal numbers are the same. The decimal counting system is built up on counting with the fingers. The numbers six to nine are compounds with "sáki" (six), whereby seven is formed as "six and two," eight as "six and three." There is no counting beyond ten. For "very many" one says "teč kwat" in Paez, literally "one stone." Today it has the meaning of "hundred."

1	teč	7	é'nzsáki
2	é'nz	8	téksaki
3	tek	9	pánssaki
4	pans	10	kosémba (literally kóse pémba "end of hands")
5	tats		
6	sáki or téčsaki		

193 Pronouns: The personal pronouns are absolutely necessary for conjugation. They are put at the beginning. In the first person singular a distinction is made without exception between masculine and feminine; in the second person singular, only in special cases. These cases are the address of spouses to each other, of siblings among themselves, and address to persons of respect. Otherwise there is no distinction according to sex either in the second person singular or in other forms of the singular and plural.

I (masc.): atc; in connection with the verb, ãtya; in the conjugations the suffix -pa, "too /auch, "too, also, likewise"/," is often added to the personal pronouns, ãtypa, "I, too."

I (fem): ök.

/223/

193 576 you (masc. and fem.): inc. Young people address older ones neither with "inc" nor with their names. In the case of men, they must first inquire about the name of the man's son (or if he has none, his daughter) and then

/223 cont./

193 576 address him as "father of ..." If the person concerned has no children, one addresses him, like contemporaries, by his first name, "since a man who has no children is no man."
Older women are respectfully addressed "ĩkf."

193 601 you (father or mother to son): kwe

you (father or mother to daughter): ĩĉa

you (wife to husband): ĩngya

you (husband to wife): ĩkwe

you (brother to brother or sister to sister): yakté

you (brother to sister): pe'š

you (sister to brother): ndyĩš

193 [576] you (fem.): ĩkf, respectful address for older women

he, she, it: kya

we (masc. and fem.): kweš

they (masc. and fem.): kyáṅweš

you /plural/: not known; in the corresponding translation the word cũkai (all) was sometimes used. In the grammar of [114] Castillo i Orosco, the Paez word "icuexs" (ikweš) is given for "vosotros." The interpreter translated this for me as "Ustedes." It is not used to conjugate verbs.

The possessive pronouns correspond -- except in the third person singular -- to the personal pronouns. They are placed first.

/205 cont./

535 keeps her head low, with her eyes on the ground, attentive to the musical notes which she seems to interpret with her movements. One foot forward, then one back, in swift alternation; she suddenly stands in her partner's way, then does an about-face. She keeps her arms motionless against her abdomen.

The man, on his part, dances with his forehead held high, his arms motionless against his thighs, his face joyous. From time to time he shouts: "Viva the Conservative Party!" or "Viva el Cauca!"

It is customary for the fiestero and the albacero to dance with each other's wives, after their respective "care."

535 It is the rule for the newlyweds and the sponsors to open
608 the dancing at weddings. In the midst of the dancing and at
585 different times the bride and groom kneel before their sponsors /padrinos/ to receive /recitarles/ the blessing, the bride before the padrino and the groom before the madrina. The latter
[576] bless them and give them their hands to help them rise. After the dance of the newlyweds and the sponsors, the others present may dance, and in the midst of the dancing they, too, greet one another /206/ by placing the right hand over the other person's left shoulder and pressing it.

535 Although one colonial writer speaks of specific dances, nowadays they are only a memory; it is said that there is performed in Avirama the dance of the little bird (vicha ku), danced by young girls at dawn. Calderas informants say that it is very ugly and for this reason they do not dance it. It may possibly correspond to the Itza-ko noted by Pittier de Fábrega.

XIV

The Great Day

796 Before dawn raises its pale face above the black rims of the eastern peaks, the women have already left their hard beds

/210 cont./

796 two small ones, a skyrocket, and a firecracker; in addition, an
431 assistant carries a pot of chicha. The procession moves slowly forward. The albacero and his wife, on the other hand, have also left their home, with their retinue of attendants, the shooting of firecrackers, and the strains of music, carrying with them the same gifts as those brought by the fiesteros: chicha, aguardiente, cake, firecrackers, skyrockets, and
[354] candles. An assistant carries a showy lamp, made of flexible rods in hemispherical shape, adorned with a white pellicle similar to paper, obtained from the cabuya (1), and flowers

1. Fourcroya andina.

of various colors; it has four reeds to hold the candles.

The albacero waits for the fiestero very close to his home. At the moment of the meeting, the fiestero and his wife each take one of the church banners and they take candles, which in turn are also lighted by the albacero and his wife. They exchange them: the fiestero with the albacero, and
796 their wives with each other. Then they kneel, with the men
576 face to face and the women likewise. The fiestero presents
431 the ceremonial greeting:

--"My friend: we are meeting at this spot. I have come to see you. Accept this small cake, even though it is quite tasteless."

--"Here we are together at this spot," replies the albacero.

796 While they are saying these words, they touch each other's
431 left shoulder with the right hand and press it; the wives greet
[576] each other in the same manner; following this, the fiestera greets the albacero, and the fiestero greets the latter's wife. The same protocol is observed. Immediately afterwards they exchange the gifts, the husbands on the one hand, and the wives on the other. Everything is distributed among their respective attendants. Only the candles are retained.

/214 cont./

796 574 [576] [431] and their respective wives do the honors of the table. With the etiquette and courtesies already mentioned, the gift is presented to them and the corresponding distribution is made.

/215/ The laborers and the fiesteros move from the sala [576] to the kitchen and from there to the sala. "Guechi pikin ustau" (we are coming along), they say, upon entering the fiuhne wala. "Anjiha," reply those present.

The kitchen is full of prepared food, and the women are busy filling plates of various sizes; large ones, others medium-sized, and the smallest. The distributors are in charge of handing them out to the recipients. This time they will serve three different dishes:

[262] 1st, maize griddlecakes and meat; 2nd, stew made with bananas, potatoes, arracacha, and chopped meat; and 3rd, yuca, raw and cooked cabbage, and meat.

The albacero and wife and the síndico and spouse are congratulated with a bowlful of each of these three "courses." The mayordomos receive a smaller amount, and the rest of those present plates for everyday consumption.

Of these "courses," only the last one is distributed when there are many persons present. Everyone is equipped with a pouch. They sip the broth, squeeze out the solid food with their hands, and store it away in it. Drunkenness and fatigue permit little talk.

[535] After eating, or rather, after having collected food, the music sounds. The fiestero and albacero dance with each other's wives. They carry lighted candles in their hands. The dance is slow, deliberate, halting. At the end, they all go to the house of the second fiestero to give him the church banners. He will repeat the same religious and social acts, with the same etiquette and the same courtesies.

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The *Pdez* family is completely under the authority of the father, whose wife and children obey him implicitly and may be punished by him. Nonetheless, the father must obtain his wife's permission to sell or exchange goods she produced, such as bags for coca, sashes, etc. Precise etiquette is maintained between fathers and godfathers (compadres). Whenever a man meets his father or his godfather, he must kneel to receive his blessing. The fathers and godfathers must embrace whenever they meet. In one case a young man was the godfather of his father's new son by another wife, so that in meeting his father the young man had to kneel bareheaded, and then stand with his hat on and embrace his father as a godparent. The father did not call him "son" but "compadre."

LIFE CYCLE

Childbirth.—A very old custom among these peoples is that at childbirth the mother should retire to a special house or go to the mountains. If she was delivered in the home, she and the baby were bathed, and then the family left the hut and built a new one elsewhere.

Today both the *Moguez* and *Pdez* have a special hut for childbirth. The day after the child is born, the mother is placed in a hole up to her head and bathed with an infusion of leaves of "moquita," after which she washes the clothes and objects worn during delivery. She then returns to work and lives again at home. In the special hut, a *Pdez* woman is assisted in childbirth by another woman, or, as a last resort, by her husband, who must bathe immediately afterward. Two days later, the mother circumcises her son or destroys the virginity of her daughter. Four or five days after the birth and after the first bath, the father takes the child to the sacristan of the community for baptism with water, and then returns it to the mother. The afterbirth must be buried or burned at the place of the birth. About 15 days later, the mother takes a bath and washes her child and her clothes and objects, and returns home. Later, the child is baptized with oil in the church by the priest with the godparents present. This is an occasion for general dancing and drunkenness.

Puberty.—At puberty a girl was formerly taken by her parents to a hill, placed in a hole, and bathed. Each Indian then took her a gift. Pittier de Fábrega (1907) notes that at a later period a girl's puberty was celebrated with the "Itsa-kó" dance, the girl, bathed with chicha, remaining in the hole. Today, a woman must retire during her menstrual periods to a special hut, where other women bring her food and build a fire to warm her. Afterward, she bathes, washes her clothes and objects, and then returns home.

Men, until recently, underwent a sort of initiation, in which they were taken to the shores of the sacred lagoon of Juan Tama or to the

/175 cont./

193 601 In like manner, the children, in referring to their parents, place in front the possessive anji or uk, according to whether the speakers are male or female, respectively.

Anjí téwesh (my parents, male speaker).
Uk tewesh (my parents, female speaker).
Anji ishiwesh (my grandparents).
Uk ishiwesh (my grandparents).

/176/

557 Non-relatives designate the grandparents: nesh wála.

● 576 609 When a speaker is younger than the person referred to, and that person is a father, the correct way to speak of him is "the father of so-and-so," for example: if our informant Victoriano Piñakué (18 years old) wants to refer to Cerveleón Guagás (55 years old), he does not simply mention him by name, because this is a "groserfa" /rudeness/, but he says "the father of Alfonso" (who is his eldest son), Pons nei, or Marcelo nei if he refers to the father of Marcelo. If the first-born is dead, he would say unás nei, father of the deceased. If the speaker is older than the person referred to, he may simply call him by name, but only when there is familiarity between the two; otherwise he must use the form previously mentioned. Thus, for example, Vicente Puche, who is older then Julián Piñakué (father of our informant), and since he is familiar with him, simply calls him Kilián; if he were not, he would say Vit nei (father of Victoriano). The identical form is followed for a woman older than the speaker, for example: Pons nihi (mother of Alfonso); Vit nihi (mother of Victoriano); Unás nihi (mother of the deceased).

If our informant Piñakué wishes to express this thought, "Cerveleón, I want something," he must say, "Father of Alfonso, I want something" (Pons nei tech yugüe guau wet). He may call him simply Cerveleón, but far away from him and when he is among people who are not relatives, but, he adds, this is not respectful. If Cerveleón heard this said, he would be annoyed.